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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing: My soul doth magnify and give thanks unto the Lord, and I rest in peace, health, and wholeness of mind and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The serene, calm, but all-powerful Spirit of truth accomplishes all the desires of my heart, while I rest in the consciousness of gratitude to God and His goodness.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 101 — NOVEMBER, 1944 — NUMBER 5

Health and Prosperity

CHARLES FILLMORE

EVERYONE WHO has looked into the teaching of Jesus knows that it rests upon faith, faith in the presence of God, faith in ourselves as divinely related to God, and on a certain manifestation of faith in those to whom we minister. Jesus always fulfilled the first two requisites, and then often appealed to the third, "Believe ye that I am able to do this?"

Earnestness and sincerity are closely allied with faith, in fact they arouse faith; and that mysterious power asserts itself without our being able to tell where earnestness and sincerity leave off and the quickening of the spirit of faith begins.

When Jesus gave faith the size of a grain of mustard seed power to remove mountains He evidently was illustrating how faith grows from a very small beginning to prodigious proportions. An agricultural journal tells of the growth of a watermelon, a single seed increasing itself hundreds of times. A comparable miracle of increase under the natural law is observed in countless other instances. Then why should we doubt

or even marvel at a greater increase of faith under the spiritual law?

It is the earnest desire that gushes forth from the soul that really counts and not the well-phrased appeal. It is related of Luther that after one of his great sermons a member of the congregation grasped his hand and exclaimed, "That was an eloquent prayer you closed with." Luther replied, "Yes, the Devil told me that before I came down from the pulpit." In His prayer instructions Jesus said, "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men." Puffed-up personality inhibits sincerity of soul and we get the fluent flow of words instead of the precious presence of the Spirit.

We grow spiritually through an increasing consciousness of Spirit, or God. When Mary, the mother of Jesus, realized this she exclaimed, "My soul doth magnify the Lord." This acknowledgment of the Lord within one establishes an intimate relationship between man and God, and the Spirit of Christ is magnified in the body. Paul said, "Christ shall be magnified in my body."

That the body is magnified with the soul has, as a rule, been overlooked by the followers of Jesus, until now it is being taught, not in the church but by those who seek to know the truth regardless of the views set forth by the elders. "The soul doth the body make" was written by one of the early poets.

A still more potent factor enters in when a deeper analysis shows that ideas form the background of thoughts, and thoughts the substance of mind. We either magnify or diminish our thoughts by the ideas

we hold before them, and they in turn move the brain cells and the body. We should know that the initial impulse in idea or Spirit determines the character of the output, which is the ultimate expression in body. These three, Spirit, soul or mind, and body, are essential to the complete composition of man. If they are separated or one of them is left out, the trinity is dissolved and one third of the man is lost.

Not only Scripture but the facts of life confirm the unity of Spirit, soul, and body under the divine law. Hence any doctrine that ignores the body or in any way depreciates it, is misleading and disruptive of the truth of the constitution of man. If for any cause the body is destroyed a great tragedy is committed. Jesus said on this point, "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." The word translated as "hell" is Gehenna, the valley near Jerusalem where garbage was burned. In Luke 16:23 where we read that the rich man is described as being in "torments" the original word is Hades, the place or state of the dead.

Both of these words symbolically describe the state of man when the unity of soul and body is severed. Unless the mind gives attention to the harmony of the Spirit it is sure to kill the body with its discordant thoughts. Then the whole man goes to pieces, the body is chemically burned up, and the soul follows its inclinations, the dominant desire being to function through a body, which is fulfilled by seeking another incarnation. That which we are to beware of is ignorant personality, which is attempting to function in life without guidance of Spirit.

If the soul continues to ignore the wisdom of Spirit

and repeats over and over the destruction of its body, its ability to reincarnate finally will be exhausted and the violence of its evil impulses reacting upon its soul will destroy it. The Bible teaches that there will be a great day of judgment in which all souls that have not attained the measure of the spiritual man will appear before the Lord and be rewarded according to their works.

Daniel points to this climax of race unfoldment in the 12th chapter of his book, where he says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Right here the question will be asked, "Does this mean annihilation?" The answer is that the spiritual monad cannot be destroyed; but all that it has attained in soul consciousness will be dissolved and it will have left only the naked I, with millions of years of effort lost.

This may seem a hard doctrine to those who believe in the saving love of God through Christ, but it is the teaching of not only Christianity but also of the sacred writings of all faiths that have endured and survived the criticisms of philosophy and logic. The great goal of the race is attainment of eternal life, and those who gain it must learn to live, consequently the overcoming of the sensuousness and ignorance that brought death into the human experience should be the supreme object of every friend of man. Jesus Christ taught the way of life, and through His supreme effort and sacrifice infused into our race consciousness eternal life elements that can be grasped through faith by whoever will seek and ask Him to save them from the ills of both mind and body.

It is claimed that death of body has been overcome by persons other than Jesus Christ but we have no authenticated records of them. That Jesus was not a product of our race evolution is undoubtedly true, but He incarnated and became one of us in the physical and overcame the states of mind that produce death. No one else has done this, and anyone who uses his powers of observation and reason should give heed to the proclamations of this remarkable man and test them in every need. That His blood will impart new life to those who partake of its elements should not be considered unusually strange in view of the very large use of man's blood by surgeons to save thousands from death. The methods of impartation differ, but the results are proportionately the same: man's blood feeds the human furnace for a few years while the blood of Jesus electrifies it to perpetual life. The blood is imparted to the patient in two ways; the surgeon's way is physical while the Saviour's way is a combination of the spiritual and mental. Both methods reach the blood stream with their quickening energy. Neither the surgeon nor the patient understands the invisible law by which the etheric particles accomplish the desired end, yet both see the evidences in the behavior of the recipient. The popular opinion is that any change in the body through the Christ life is imaginary, but here the metaphysician and the surgeon part company in their analysis of life; one sees corpuscles and the other sees thoughts and their vehicles, electrons.

So religion scientifically explained proves the truth of the oft-repeated and best-beloved Scripture:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

The Healing Power within You

HAROLD S. KAHM

MANY OF THE individuals who turn to doctors to cure them of their ailments are under the mistaken impression that it is the doctor who does the healing. The doctor himself will be the first to admit that this is not the case. It is his belief that he may, in certain instances, assist the body to heal itself or to speed the process of self-healing. But he cannot heal. Only the healing power within the body can do that.

What is this healing power, this power of a living organism to repair itself? Science can explain how it functions in its visible, material aspects, but nothing is known of its real nature, its origin, how it came into being. Were it not for this inner healing power, the smallest nick with a razor would cause a man to bleed to death. As it is, the cut is closed by an element in the blood known as hemoglobin. That is the scientific name given it, and any physician can describe it in great detail. But one thing that he cannot explain is why this particular healing power is contained in the body, how it got there, or what makes it work. It is as mysterious as the secret of life itself.

The healing power within the body manifests itself in a thousand ways, if we regard it from the standpoint of material science. There is not a day of your life that you are not exposed to a variety of deadly germs, some of which enter your system. The white corpuscles in the blood stream fight them and overpower them; if they did not, you would have died long ago, the victim of

the first such disease germ to enter your system. This is but one of the innumerable functions of the body's power to prevent as well as to cure disease.

How extensive is this healing power? What are its limitations? According to strictly orthodox and accepted medical science, the body's healing power is limited. But science also admits that its limitations are not yet known. Many strange things have happened and do happen constantly; strange to the eyes of empirical science but not to all scientists. Dr. Alexis Carrel believed that there is no limit to this healing power, and he also believed that there is a definite connection between this healing power and the nature of the individual's beliefs. A careful, scientific check-up of the miracles of healing performed at Lourdes have proved that modern doctors have only begun to understand the real power of the inner healing element that dwells within man.

But the facts of Lourdes are only a part of the great and growing fund of evidence. Miracles of healing, self-healing, have occurred in such renowned medical institutions as the Mayo Clinic. There are few practicing physicians who cannot relate some experience of their own with a patient, hopelessly ill in the light of scientific medical knowledge, who became well. Honest and frank medical practitioners freely admit that they have not begun to understand the mystery of the human body and still less the mystery of the human mind and spirit.

I can give an example of this which is known to me personally. A couple of years ago my mother was seriously ill with colitis. She was not expected to live. It was my firm belief, reinforced by prayer, that she would live. A complicating factor was a tumorous

growth on the intestine, as disclosed by the X ray. The doctor, one of the foremost specialists in the country, could feel it when palpating with his fingers. The only possible cure, he said—if cure were possible—would be to remove a section of the intestine, after which my mother, if she lived, would be crippled for life as regards normal bodily functions.

For a long while my mother was pessimistic and did not believe she would ever arise from her bed. But gradually her view changed and she became hopeful. I do not know what caused this change. Perhaps my own fervent determination and faith was transmitted to her. But gradually she began to improve. Then one day when the doctor examined her he discovered to his amazement that the tumorous growth had disappeared! It was simply gone—vanished. That which science had viewed as altogether impossible had happened again. The healing power within my mother's body proved greater than any human skill.

Today my mother is active in business; she goes to parties and dances. I thank my heavenly Father for answering my prayer.

But medical science is not static. The discovery has recently been made, thanks to the science of psychiatry, that fifty per cent or more of the people in hospitals today are there primarily for mental or psychic rather than physical causes. The physical symptoms of their illness in those cases are the direct results of their mental condition! It is difficult to realize the staggering significance of this scientific medical admission. At the least, it means that empirical medical science, hitherto concerned solely with the physical body as distinct from the intangible factors of thought and belief, is recognizing a hitherto overlooked factor in the

cure of disease: the power of the human mind to influence and control the body and its symptoms.

There has always been a certain vague awareness of this on the part of doctors. It has nearly always been recognized that a patient's will to live, for instance, can be a highly important factor, and that a physician is severely handicapped if the patient does not wish to live. Why? If the illness of a physical body is wholly physical and science knows how to cure it by physical means, how can such a wholly intangible thing as thought influence the cure.

It has also been generally admitted that a doctor is handicapped if the patient has no faith in him or in his ability. Why? How can such an intangible factor as faith in the doctor change anything? It is only now that medical practitioners are beginning to see the answer. Now it is just that—beginning. But many psychiatrists are of the opinion that doctors will continue to place an increasing emphasis upon the patient's state of mind and that eventually mental treatment will take precedence over physical therapy.

Slowly, step by faltering step, medical science is beginning to grope its way toward a final understanding of the faith cure demonstrated by Jesus.

What is being discovered is simply that the inner healing power of the body is not strictly a material, physical power that can be expressed in terms of hemoglobin and white corpuscles, but a mental and spiritual power of which the actions of these are but symptoms.

Human thought translates itself very quickly into physical function. The latter is divided into two general categories, the conscious and the unconscious. The act of walking is a vivid example of the close relation between the mind and the body. We have but to think

of the direction in which we wish to go and instantly our body turns in that direction and our leg muscles begin to operate in exactly the right manner. We wish to raise our arm, and the thought is instantly translated into physical movement.

What is the nature of this power? Science does not know. Only one logical explanation can be found for it: God. The question then arises, what is the limit of God's power in the individual? The answer is that there is no limit save in the mind of man himself. Through this divine power men can fly in the air faster than birds. How can we be sure that he may not one day be able to fly without the aid of a mechanical device? This thought, seemingly preposterous now, is no more preposterous than was the thought, fifty or more years ago, that man could fly by some means. In the process of scientific investigation scientists within very recent years have by and large come to the conclusion that nothing that man can conceive is impossible for man to do. It is essentially a matter of what he believes he can do.

The conscious power of the mind to control the actions of the body is well known. But what about the unconscious power, of which so many of us are but dimly aware? Psychologists compare the mind of man to an iceberg, only one seventh of which is visible above the surface. Within the six sevenths what tremendous unused powers dwell? The miracles of healing performed by Jesus and performed at Lourdes and the many other healing miracles that occur and that baffle science—may these not be traceable to that wellspring of healing power which lies within us?

We possess the key to this gigantic power. This key is no more nor less than recognition. To recognize it

and accept it is at once a means of causing it to function. Prayer is no more than that: the recognition of the presence of God, His vast and unlimited power, and the absolute reliability of His assurances.

It is difficult to combat race beliefs. If you cannot help but place your conscious faith in the human physician and his limited opinions, this need not be a barrier; you have only to recognize the great fact, which he himself will readily admit, that he cannot cure you; that it is only the healing power within you yourself that can ultimately do that.

Recognize this healing power in all its aspects, recognize its force and grandure, its physical symptoms, and the spiritual wellspring of its secret overwhelming control over every cell and atom in your body.

Then remember the words of the Master—addressed to you personally: "Whatsoever ye shall ask in prayer, believing, ye shall receive." Then "be perfect, as your heavenly Father is perfect."

How long will it take? How much time is required for the process of total healing? You can answer this question for yourself very simply: How long do you believe it will take?

Let us consider your answer. Do you believe you will be healed instantly, now, this very second? Probably not. Your mind is not likely to be so conditioned, for it has within it the effects of many race beliefs and past personal beliefs. Do you, on the other hand, believe that your healing will come about gradually and steadily and that nothing on earth can prevent it? This is perhaps the simplest and most effective belief for the average individual, for it allows time for a period of incubation, time for the recognition and awareness to penetrate every corner of the mind. It follows the ac-

customed pattern of healing, as practiced by men.

What must you do during the period of waiting? Should you be impatient, restless, discontented, ready to plunge into despair because your prayer has not been instantly answered? No, indeed! This is the time for you to recognize and accept the fact of the great healing power within you and the truth that it is even now functioning, and that nothing can oppose it because its power is the power of God.

It is the time for you to review the promises of the Master and to remember that those promises are always kept.

It is the time for you to remember and accept the presence of God and His might, His infinite mystery and power, and His perfect, expressed willingness to respond to your prayer.

When you have asked, "How long will it take?" you have already taken the first great step toward the perfect faith that will make you perfect.

The great, secret healing power within you knows no limitation. It is functioning now.

Thanksgiving is not a day; it is a habit. We cannot be thankful on Thanksgiving Day unless we have been learning how every other day in the year. There are some simple rules: Walk on the sunny side of the street; live as much as possible in the best room in the house; think about your friends, not your enemies; talk about your good luck, not your bad. These are some of the ways of acquiring the spirit of cheerfulness which is the only soil in which the flower Thanksgiving will grow.—JAMES M. FARR

"He Leadeth Me"

JEAN MARIE FLEMING

THE WORDS of the old song "He Leadeth Me" were a living reality to me as a child. Simply and trustingly, without question, without fear, I accepted the divine leadership.

When I was twenty-three what seemed a great opportunity came to me. My widowed aunt on the West Coast sent for me to spend a year with her in Hollywood. She was alone, quite wealthy, and had many influential friends in the film city. So it seemed that my dream of being a scenario writer would be realized.

On a bright October evening six years ago I found myself in the city of so many bright hopes. As I anticipated I soon obtained a situation as secretary to one of the scenario writers, and in less than a year I sold my first scenario to a film studio. My success and the flattery I received went to my head, and almost overnight I changed from a generous young woman into a calculating worshiper of mammon.

It seems strange to me now that in so short a time such a complete transformation could have taken place. The lure of fame, the frantic desire for wealth, insatiable ambition goaded me on. "Without vision a nation perisheth," and likewise without the ideal of a high purpose, without God, the individual must sooner or later drink the bitter dregs of broken hopes and disillusionment. That was what was happening to me. I had lost my high purpose in life, for I had lost God. No longer did it occur to me even to think of Him. Prayer had long since ceased to be a part of my morn-

ing and evening practice. I did not need God now. He was no longer a guiding light for me. My own personal power was all the leading light I needed, so I thought.

Then suddenly things began to happen to me. For several weeks I had been working late at night on a new scenario that I proudly told myself would make me really famous and sought after. I worked at the studio during the day and more than once had felt a curious sensation of uncertainty, as if some impending disaster were hanging over me. But secure in my own power, I pushed the warning from me until the day when I went out to lunch and a cloud suddenly came between me and the other side as I started to cross the street. It was then that fear with all its cold, stark reality gripped me. I started forward uncertainly, then stopped. I stood still a moment, the cold sickening sensation of fear filling me. The shadow or cloud persisted. Finally I turned and walked unsteadily into a near-by store and sat down.

After a while the shadow disappeared and I was myself again. Yet I knew that I was not myself and never would be the same woman who had stood there so confidently a few moments before. In a flash the truth came to me. Nearly a year before I had gone to an eye specialist to have glasses fitted. At that time he told me that the continued strain might cause serious trouble and advised me to give my eyes a long complete rest.

But I spurned the advice and went my way toward the attainment of power and money. Now I knew I must pay. During the next several weeks I had recurring attacks, but I kept on with my work. Finally I asked for a few weeks' leave from the studio. With a little rest and quiet things would be all right and no

one would know. My aunt had died the year before, so I was all alone in the city. I had made no real friends, the kind that would stand by me in adversity. Alone, with no friends, and going blind, I was to pay a high price for false pride and ambition. For I knew very well what was ahead of me.

So as the weeks went by and I grew worse I gave up my apartment in the city and rented a little cottage up in the hills, where with an elderly housekeeper I prepared to fight the thing out.

But each week I found myself more helpless to win the battle alone. Even the rest and quiet that the doctor had prescribed a year before seemed to increase the warring within my mind. Still the thought never came to me to ask for help and guidance from the One, who for so many years had been my leader and guide.

I still tried to work on the unfinished scenario, but each effort left me more hopeless and depressed. There were days at a time when the cloud between me and the light was so dense that it was impossible for me to get around the grounds without stumbling. The pain in my eyes and brain was becoming so intense that even the opiates that the doctor had given me gave no relief.

How true it is that although we may forget God, He does not forget us, no matter how far we may wander from His love. Forgetful and indifferent as I had grown, He still was waiting for the right moment to lead me back. He was still the patient, loving shepherd guarding His sheep.

One morning, the darkest one I had known, I turned on the radio and accidentally—as I then thought—tuned in on the Unity program. Perhaps it was the newness of the idea that made me listen; at least I

thought so then. But I now know that it was God's love that at that very time found me receptive to the realization of a power to achieve when man's power is powerless.

But now another fear came to life, which was perhaps the first step toward the realization that I and I alone was responsible for what had come upon me. The teachings of my childhood came back to me, the teachings of a stern judge whose laws, when broken, bring punishment and death. Overwhelmed by a sense of fear, I passed in review before my tortured mind those past several years in which I had said to God: "I do not need You now. I can run my life without Your leading."

So not only the fear of going blind but the fear of the judgment that I felt was being meted out to me haunted me day and night. But gradually that Unity message coming over the radio brought with it a faint hope. Perhaps there might be a way for me through the wilderness of tangled webs that my desire for personal power had woven around me. Might it be that even now God was leading me out of this wilderness of false values, false ideals, and false ambitions? Perhaps it was not yet too late to find the way of peace that I had left when I put God out of my life.

Unconsciously I cried aloud, "God lead me into the light."

A feeling of peace came to me from that time on, but there still remained the fear of blindness. I recalled the story of the prodigal son. In the old days I had felt that this prodigal son was not entitled to the rejoicing and the feasting with which he had been greeted. He had wanted the things of the world, and then when they brought him only sorrow and hunger he

had come creeping back to his father to be fed and clothed. I could not then realize how bitterly he must have suffered and how fully he had paid.

Every morning I listened to that Unity broadcast, wavering between hope and fear, hope that through understanding of the Unity teachings I might come to find peace even if not healing, and fear that I could not find the way back to God. Fear of blindness was not now so terrifying as the fear that I might never find the peace that these new teachings—they were new to me—would surely bring to one who would seek and find.

But how seek? Here too love has it own ways and means of providing the channel for the current of life and love. One day right at this time a woman stopped at the cottage to inquire about a family living nearby. Realizing my condition, she came in and sat down. A strange thing happened to me. I found myself unburdening my pent-up fears to this woman. I told her about the verdict of the specialists that slowly but surely I would go totally blind. So I said hopelessly: "There is nothing to do; just wait."

Then she spoke quietly but firmly: "There is always God, you know. And He has promised if we but seek we must always find."

She soon went her way, but the seed she had sown in that brief visit was to bear fruit in abundance, pressed down and running over. I still listened to the daily Unity program, and although I did not understand enough to help myself, it was the anchor that kept me from breaking entirely loose from all hope for the future.

For several days I felt a strong urge to call up a Truth healer, but fear whispered that it was no use.

"This is your punishment, and there is no escape" was the verdict that my old teachings kept sounding in my ears. But one evening after the blackest day I had known, when my mind itself seemed to be slipping from me, I reached for the phone and called the number the woman had left with me that day.

About two hours later she came. Just the presence of that woman, calm, fearless, serene, stilled the turmoil in my frenzied mind. After a few words—I do not remember them now—she said quietly, "You have read the 23d Psalm, I'm sure."

"I—yes—but not for years," I faltered in surprise.

"Then let us read it now," she answered with a smile.

A strange thing was happening to me. I felt myself a little child again, taken by the hand and led along unresisting, trusting. In a low, firm voice she read: "The Lord *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

The reader stopped. "Does not that show you that you do not need to falter and stumble when God is leading you?"

"He leadeth me!" My mind went back to the days when He led me through the green pastures and beside the still waters. Then there had been peace, strength, plenty of every good. The light was beginning to dawn on me.

The quiet voice went on. "He restoreth my soul." Again the reader paused; again she was saying: "That is what God will do for you or anyone else who is ill in mind and body. He will restore your courage, your faith in yourself and in Him if you will let Him. You do see?"

I whispered, "Yes, I am beginning to understand."

She continued: " 'Yea, though I walk through the valley of the shadow of death,' "—she paused again to let me grasp the words—"now, my dear, just substitute the words 'the valley of the shadow of fear,' and go on with it: 'I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.' "

She stopped and said firmly. "That means you. You have been afraid of losing your sight, fearful because of giving up your work, fearful of material lack. But the Psalmist says, 'Thou preparest a table before me in the presence of mine enemies'—all these enemies of fear that fill your mind. These words mean exactly what they say, and all of life and strength and health and abundance and peace can be yours if you will but reach out and take them."

A great light broke over me then. If I take them! If I would but be led into those green pastures and beside the still waters. Just to be led as a little child!

All of understanding did not come to me that evening during the reading of that 23d Psalm full of promises. But enough came to give me the courage and the faith to believe; yes, to know that those were eternal promises which still prevail after all the centuries.

God and His promises! Those promises of God work miracles today just as they did in the days of David, just as they have done through all the ages past and will continue to do in all the ages to come.

That evening's visit of the Truth healer and the reading of that great psalm was the beginning of vic-

tory for my sick mind and body. Healing did not come quickly. It took months of resting on those promises, of quiet and earnest practice of the presence of the living Christ. But those promises held true for me.

Today, two years later, my sight is clear and perfect and my mind is free from fear for the future; for now "He leadeth me" in all ways. My success and health are now built upon the firm foundation of Truth, and not upon the shifting sands of personal power sufficient unto myself. For when we, you and I, let God have His way we find that His way truly leads beside those still waters of peace and understanding.

HARVEST

Bertha M. Russell

When winter stole among these trees with frigid breath,
I saw them standing tall and stark and bare,
Their slender branches stretched to heaven
As if in prayer.

Then spring came on, and these same trees still prayerful stood
In adoration, robed in richest bloom,
Each outflung branch an airy censer rich
With rare perfume.

As now in autumn's sun I find these trees bowed low
With luscious fruitage only they can bring,
I stand with them in silence to adore
The Harvest King!

Soaring Thoughts

ESTHER FRESHMAN

WITH THE wide use of the airplane we have material proof that we are no longer physically an "earth-bound" people. We may soar with great ease in the vast spaces and conquer immense distances in a few hours. When the war is over we shall put away the horrors that the airplane has brought, the destruction it has symbolized, and shall think of it as shiny-winged and sun-blessed, dipping into the blue seas of the heavens, knowing intimately the silver linings of clouds, friend to the stars and the sunsets and the moon, soaring blithely and beautifully in the spaces that have hitherto belonged to the birds and to God.

Somehow we think of anything winged as having a greater opportunity to come close to God. Many a pilot of a plane alone in the magical spaces has found God, and beautiful have been his tributes to God's closeness and His goodness.

But in spite of airplanes some of us in the past had a tendency to be earth-bound spiritually, eyes looking downward, not even at the grasses and flowers along the way, but eyes, heart, and mind seeing only the dusty, long trek of existence before us. Our eyes mirrored the dustiness, and our mind fed on the bareness, and our heart was chilled with fear. We turned from the richness of spiritual belief to try out the noisy ideas of a few so-called leaders. Darkness, chaos, and panic were the result, and a whole world shuddered in its fright.

"It is the children of little faith who are easily scared," says the magnificent Chinese writer Lin Yutang.

Yes, the man with loving trust in his heart does not feel the chill breezes of fear, and he goes his way, head high, eyes seeing the constant beauties all around him, his heart brimming with a prayer of gratitude, and his mind, filled with wise and divine counsel, planning and bringing forth the work that is his to do.

The thoughts of men were meant to soar. They were meant to have freedom, to know no boundaries; they were meant to seek out God. Any person who has known the glory of his thoughts reaching out and taking wing and making new and splendid discoveries realizes this. He has felt the freshness of the higher winds upon him, has heard the celestial choir, has touched the colors of the sunset, and known the closeness of the gleaming stars. He has experienced an "upward surge" toward divinity and a peace that blesses him with the serene joy of a beauty for the moment crystallized.

Too many of us keep our thoughts earth-bound. We hesitate to seek out our good. Thoughts have wings, they have power, they will go as high and as far as they are directed. Therein is our greatness, the extension of ourselves.

There are some today who because of the outward turbulence have allowed their inner sanctuaries to be disturbed. Questions have arisen in the minds of those who are shaken with the disasters about us. "Why does God let us have war?" we hear. "What makes God let us suffer like this?" Do not ascribe to God the little fears of man; God is too vast for these smallnesses. He is beyond them. They are not His attri-

butes. Let your thoughts soar to reach the eternal heights that alone can give complete understanding to us. Do not put upon God your own mistakes, nor raise questions as to His aid when you have closed the channel from Him by your own works. War is not of God, nor is suffering in any form. God creates; He does not destroy. War is one of the miscreations of men, suffering likewise.

The good in us must reach out beyond us to penetrate the hearts of others. This is important. The self must be constantly giving of itself for growth. Our good is of eternal cloth. It will cover unimaginable territory. Its beginnings are with us, they reach to our neighbor, to the person who comes to our door, into our office, our seat companion on the bus, the passer-by on the street. The self enlarges itself in the kindly word, the sincere smile, the generous act, the contemplative hour with God. As a channel of good we must be unceasingly active. The results may lie beyond the horizon of our sight but that is of little moment.

Life must be kept vivid by each of us. Its hues must remain as beautiful always as they were painted originally. This we accomplish only by appreciative and selfless living. We cannot attain it with thoughts that are tied too closely to our own ego. Let them go forth, reaching out toward the eternal good, and like homing pigeons they will return to bless, to guide, and to direct our life so it may fill its place in the master pattern.

Fear, cynicism, the half living of life must be overcome. Such elements as these breed unhappy, distorted lives that spin our world into darkness. The sunlight of life should be constantly within the heart of man. Only thus can the individual life take its vital place.

Once I saw a torchlight procession in a great dramatic spectacle being presented in a natural amphitheater. The procession was coming down from a high hilltop. There were many flaming torches. Suddenly one bearer's torch was extinguished. Great was the dark space in the procession. It made a tremendous change in the appearance of the whole spectacle. The individual light in the procession of mankind is of equal importance. When the light of faith went out in Germany we did not know that it was to plunge us into the dimness, but it did. There were many "children of little faith" in that country, men and women whose wings had been clipped so that they couldn't soar any longer, deprived of their mighty freedom. There are dark spaces all over the world today, but there is a great rustling of wings over these spaces too. These are the white wings of faith and trust and hope, and in the darkness they can be seen floating over the frightened lands, blessing them, soon to bring to them the word of love of which they have so long been deprived.

As a channel of good we each carry a tremendous responsibility. It is our work, our joy, to see that this good is carried as far and wide as we can. This is not an easy task at all, but it is a glorious labor of love. The life of Jesus was surely not an easy one, but still we would emulate it. We have kept it throughout the years as our model. We cannot bring God into the world through us unless we stay close to Him ourselves. This we do by communing with Him as often as possible, and it is always possible. No matter what we are doing, we can bring God into it if we so desire.

God did not make the world of today; man did. Man miscreated today's world with his earth-bound

thoughts. There is not enough of God thought in the world today—that is why we suffer. It is up to us who know the way to send our thoughts forth to Him to do this and to bring back into the world more and more of God.

Send your thoughts forth to God. Let them soar to Him on the words of your prayers. Let God be a constant companion to you. Winged thoughts meet the morning with a blessing of gratefulness. They direct the day successfully through its worthy tasks, and bring to the night a benediction of peace and love. Winged thoughts know all the songs of joy that bring life its finest marching rhythm. They know the love that blesses all men and is strong to help them in their need. Winged thoughts carry a divine light that brushes away the fearsome darkness and brings rest to the hearts of all men.

Soar forth, O thoughts. There are no boundaries to limit you. The higher you go the more beautiful will be the way, the easier your flight, until you find an eternal haven within the heart of God.

I know the law of justice rules. The great reservoir of good is forever active and flows out in unlimited directions, and nothing can prevent my rightful inheritance but my own near-sightedness, which comes from looking to material causes. As I lift my eyes to the source of all good, I know there is no lack. There is no limitation except that which I place upon myself, and that is not real. God is supreme.

—M. L. HURST

The Christ Within

VAN SCOTEN

WHAT IS THE Christ? What does it mean to have the indwelling Christ in our heart? Christ is the name of the all-loving mind that stands for life, love, wisdom, light, power, health, abundance, all good. The Christ is that part of God which He Himself put within each man. In the beginning God created an idea of perfect man, of a man made in His image and likeness. It is this idea or Christ pattern that we carry within us; if we did not we should not seek health when we are sick but should be satisfied and contented with sickness and disease. We may for a time depart from this perfect Christ pattern, but in time we will again seek it. We can never get away from it, because it is the real, true self of us. I am sure we have all felt at times a sense of knowing that there is a more perfect self within us that is ever lifting us up and leading us on to higher things.

The Christ is that perfect inner self, the perfect-man idea that has never been sick, defeated, discouraged, fearful, worried; nor does this self know anything negative, because it is the absolute Truth of God. Resolve to become one with God through Christ.

We all have the Christ idea within us, just as Jesus had, but we must recognize it, claim it, and call it forth as He did. We can never hope to find our real self until we learn to go within ourselves and express this Christ or perfect-man idea. When you look at me you do not see the real me, for the real me is the Christ, the complete spiritual idea of perfect man created by Di-

vine Mind. My body clothes this perfect Christ-man idea. Unless I live at this center and express from it, as Jesus did, I am not fulfilling the law of Being. We too, like Jesus, can affirm, "I am the Son of God." It is not sacrilegious, as some people think, to liken ourselves to the Christ, for in reality we are speaking of that perfect inner Christ self, which is in the heart of every man, saint and sinner alike. The only difference is that the saint has recognized his indwelling Christ while the sinner has failed to do so.

The Christ is within you now. You do not have to search afar off, hoping perhaps in vain to find this holy place where abides this indwelling Christ. Just look within. Wherever you go you take Christ with you; and what a wonderful feeling of peace and security this brings! I should like to suggest that you study that very helpful chapter "Finding the Christ in Ourselves" in the book *How I Used Truth,* by H. Emilie Cady.

It is a good idea to enter the silence and meditate often on the thought of the Christ shining and radiating through you. Speak to this Christ within and call it forth. An affirmation that I have found helpful is: "O Christ of God within, shine forth and radiate Thy perfect light (love, health, peace, joy, power, abundance) through me." The Christ is ever willing and ready to come forth, to be expressed and manifested in and through your body, mind, and affairs. Let it radiate and vibrate through every cell, organ, and tissue of your body and permeate through every brain cell until you become alive with the Spirit of Christ.

You must get a clear, full realization of the presence and power of the Christ within; then you will become a tower of strength to heal and prosper not only yourself but others.

The Christ is the God current of light within. The light of the Christ is a healing light. It is the most powerful light in the universe, powerful and mighty to heal our mind and our body. You cannot think of a light whose brilliancy is so bright, whose healing power is so great. It is powerful to heal, cleanse, vitalize, renew, and restore diseased tissue and straighten crooked bones and bodies. Just think. You and I have only to go within ourselves to find this Christ, this great physician and surgeon who is ever willing and ready to restore us to wholeness. Go to each center or organ in your body and bless it with a statement like this: "For the light of the Christ in you, *(name organ)*, I thank God."

Affirm: "I am (aglow, filled) with the light of the Christ." Jesus was so filled with the Christ that He had but to speak the word or lay His hand on the sick and they were instantly healed. His body was aglow with light; others saw it and felt its healing glow. In I John 1:7 we are told that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." Let us learn to walk in this light. Let it shine before us on our path, making the way easy, safe, happy, and triumphant. Jesus said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." In Matthew 5:14, 16 He said, "Ye are the light of the world. . . . let your light shine before men." Surely He was speaking of the great Christ light that is within the hearts of all men.

This Christ light is not slow to accomplish results; it will give you immediate results and heal you instantly as soon as you go within and seek it. But it is up to you to turn on this Christ current.

It is necessary to exercise our faith in this Christ within us if we want to become spiritually strong. Our faith must become a living, growing faith. "Thy faith [in the Christ of God within] hath made thee whole." No matter how deep we have sunk into materiality the Christ will lift us up, redeem us, and restore us. Our faith must be so fully identified with the Christ that it looks to Christ only for all things under all circumstances. Jesus said, "Have faith in God." In Galatians 3:26 we read, "Ye are all sons of God, through faith, in Christ Jesus."

In faith we must take hold of the Christ and all He stands for in the way of light, life, health, peace, joy, power, and abundance, and acknowledge it as an accomplished fact in our life. When we have faith we know that what we desire is already ours. Our faith in the power of the spoken word has power to bring it forth into manifestation. Affirm with faith and assurance: "I live in Christ; Christ lives in me as the only presence and power in my life." If we fill our life full of the Christ there can be no room for any other power.

Our faith must be held steadfast in Christ, never wavering for one moment. To hold steadfast means to have our faith so firmly fixed or established in the one and only Christ, the shining center within, that we never take our thought from it. We cease to live in the world of materiality where we judge by appearances instead of judging righteous judgment. If we would always remember to live at this center our body would be forever free and our affairs forever harmonious.

Right here you may say, "But we can't go around all day long and think of nothing else but the Christ." Can't we? Well, let us see. Can't I see the Christ in others? If the Christ lives in me, it also lives in others,

even in those who sin, even in those whom I dislike and who persecute me. I must see the Christ and not their outer self, their personality. I must see the Christ in each homely task I perform. How would the Christ, the perfect-man idea, wash the dishes or make the beds? Do you recall how Jesus performed the menial task of washing His disciples' feet? In this example He showed us the willingness of divine love to serve. Surely in this humble task Jesus recognized the Christ within Him as divine love expressing through Him.

I must see the Christ working in my business and in my affairs if I want them to be harmonious. When I am determined to see only the Christ in everybody and in everything, then only can the Christ be manifested for me.

If we keep our vision true to this Christ we shall see only the Christ and nothing else can enter in. For example: If we are sick or in pain, we must turn our thoughts immediately to the Christ within and see only the Christ. Nothing negative can dwell where the Christ is. We must not keep our vision focused on the condition we wish to remove; instead we must think only of that perfect inner self, our real self.

Change your attitude toward your body temple. "Know ye not that your body is a temple of the Holy Spirit which is in you?" and Paul advises, "Be ye transformed by the renewing of your mind." We must look upon our body as spiritual and not as evil and corruptible flesh. We must see in our flesh the Christ of God; for Jesus said, "He that hath seen me hath seen the Father." It is up to each one of us to build anew the body we have torn down through negative thinking and evil doing.

If you are sick turn at once to the Christ within.

Can this perfect inner Christ, which is the real you, be sick? The real you can't be sick. You must live at the center of this perfect inner self until the outer becomes like the within. "If any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new." How wonderful it is to know that we can again become new creatures in Christ. The Lord is in His holy temple, and we must acknowledge Him as the only presence to which we claim allegiance.

Have you been unjustly criticized? Turn at once to the Christ within. Affirm: "I dwell in Christ's love. There is no criticism nor condemnation in me, for me, or against me." Place the seal of the Christ upon your lips and do not retaliate with criticism. The Christ love dissolves all hate, fear, selfishness, and condemnation from the mind and frees the body from unpleasant conditions. Turn all criticisms over to be handled by the Christ, and when once you have thus surrendered the problem you will be free. Say to the one who has criticized you: "I behold the Christ in you."

Christ sets you free. You are a free being, and no person has power over you. You can say to the person or thing that is holding you in bondage: "I love you into the freedom of Christ, and I set myself free in Christ." "For freedom did Christ set us free." The Holy Spirit within you is your only guide and teacher. You can depend upon it to lead you in the right path, into the right work, and to make the right decisions always.

The Christ way is the only way. You will never be a slave to another's will or demands. It will make you a free individual following in the Christ way, and that way will be the perfect way for you. "If therefore the Son [Christ] shall make you free, ye shall be free in-

deed." Then too if you wish to be free you must free others also. You cannot expect to be free yourself while still holding others in bondage. No person has a right to tell another what he shall do, no matter how worthy the cause may be. The Christ within each of us is our only guide, and if we fully trust this Christ we shall never do anything that another person wants us to do when we know it is against the will of the Christ in us. Affirm: "I am guided by Christ within. He leads me in the way I should go. He guides my life."

The Christ will guide you in your business affairs, making every adventure successful. Christ is your partner. You can cease to worry when He is running your affairs and ruling your life. All is in perfect order with Christ. For example, at this very moment I do not feel that I am writing this article but that Christ within me is writing it for me, is guiding my hand. Christ illumines my mind with the right ideas and gives me wisdom with which to express these ideas in beautiful understanding speech. Truly Christ does guide my pen, for I feel His presence. Jesus said, "I can of myself do nothing."

When you pray you must put your whole heart, your whole soul, and every fiber of your being into it. A perfunctory prayer, said halfheartedly with the mind permitted to wander to subjects or topics miles away, will have little effect. You must meditate on the nature and being of the Christ of God. You must become so aware of Christ within you that every part of your being tingles with life and is aglow with the new understanding and revelation of that perfect inner self. Feel your prayer by touching the very Christ of God within. You alone must make your own contact at this Christ center. No one else can do it for you. Identify yourself

with it until you become one with it. Jesus said, "I and the Father are one."

There is power in the name Jesus Christ, but you must have a conscious realization of this power. It has power and authority to accomplish results according to your faith. Let me tell you the story of a friend who twenty-five years ago was given just six months to live by the attending physicians. She started to study Unity, and she told me that many times that when she was in great pain she used to walk the floor, repeating over and over just the name Jesus Christ. She had faith in the healing power that the name Jesus Christ carries with it. Today she is in perfect health and the leader of a Unity center. If you believe and have faith that His name can heal and prosper, then it can. But if you put your faith in the negative and believe that it can't (maybe, perhaps, but, if), then it probably won't. We are told to cast our burden upon Jehovah and He will sustain us. No matter how heavy the load, the Christ within will make it light; for as Jesus said, "My yoke is easy, and my burden is light."

Praise and thanksgiving increase our faith and open the channel for the Christ good to become manifest. Fear, anxiety, and worry keep our good from becoming manifest, while giving thanks places us in an attitude of freedom and we are no longer tense, strained, and anxious about results. When we give thanks for something we know that it is already ours, and it is so, for all that we can possibly desire is already ours in Christ.

Just try praising and giving thanks for everything in your life, for the slightest bit of kindness, courtesy, and love bestowed upon you, for the penny you found on the sidewalk, a sign of God's abundance, for the beauty

of some flower, even for the sun, the moon, and the stars. Thank God for the amount of health you are now manifesting, and for the money you have in your purse.

Ephesians 5:20 says, "Giving thanks always for all things in the name of our Lord Jesus Christ." Again in I Thessalonians 5:16, 17, 18 we are told to "rejoice always; pray without ceasing; in everything give thanks." It is good to affirm: "I praise and thank the Christ within me."

Unity students are taught to put Christ first in their heart, mind, and affairs. We must all learn to put this Christ of God first, to fill our heart with His love, and our mind with His thoughts, and our affairs with the golden rule of Christ. Then will our life truly be a Christ life, and we can affirm with Jesus, "I am the Son of God."

If you abide in Christ and Christ abides in you, you may "ask whatsoever ye will, and it shall be done unto you." Would it not be wonderful if we could but remember to live continually at this Christ center, acknowledging this perfect inner self just as Jesus did? Jesus lived so constantly at the Christ center within Him that He was able to do all things. We too can do what He did. He is our guide, and we must follow Him. This is our goal. Yes, it is a high goal but not an impossible one. Seek for the highest that is within you.

"He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

And now may the Christ of God that is within you heal, bless, prosper, and protect you.

On page 69 you will find a list of Unity centers.

"He Will Come Down Like Rain"

CLARENCE EDWIN FLYNN

A VERY DISCERNING and significant thing about God is found in the 72d Psalm. It is:

"He will come down like rain upon the mown grass,
As showers that water the earth."

Who of us has not seen a refreshing rain fall upon fields parched with drought? We all remember how all nature seemed to look up and give thanks. The grass brightened and freshened. Struggling crops gathered strength and took a new hold on existence. Despair turned to hope in a single hour because the rain came. The water was life, and it drove back the encroaching power of death.

Life without an inflow from God is always like a desert. When a man or a nation tries to get along without the divine influence life soon feels and looks like a drought-parched land. We sometimes try to blame these conditions on Providence, but we should not. We alone are responsible for them. They would not occur if we worked in harmony with God and His purposes.

But the situation is never hopeless. Something can always be done about it. There is always the old promise that the heavenly Father waits to correct these conditions when His people are ready. "He will come down like rain."

The divine power is like the rain. It is something that falls from heaven and that has life in it. When it touches the parched desert soil of a human heart or of

the world life the feverish dryness gives way to coolness and calm, and everything begins to take on a freshness, and vigor, and loveliness that a little while ago seemed impossible. The power of God brings a season of refreshing.

That so much of life is desert waste and so many years, relationships, and endeavors are sapped of their vitality is a tragedy as needless as it is great. What they might have been is the pattern of perfection, nor is it yet beyond their reach.

The great pity is what we miss. We go on with our affairs, often congratulating ourselves that we are doing better than before, yet never realizing that our life is being only half lived. We should not compare it with what has been or what is elsewhere but with what might be. We should not hold it up against some deeper wilderness situation but against the glory that was the Maker's dream and pattern.

Today I saw a vine half dead for lack of moisture. A boy planted it last spring, fully intending to care for it and make it one of the strongest and loveliest of its kind. He could have done it too, but he did not. His resolution weakened, and he went away and left it to contend with the dry season as best it could. The result was a poor, stunted, half-dead thing. The cure would have been simple, a generous daily supply of the water of life—but it was not provided.

That is what happens to life cut off from its necessary daily intake of the everlasting mercy. We always mean to care for its need for daily cultivation and watering, but if we forget or become too busy our life begins to trail the dust like a famished plant. The cure is the vitality-restoring power of God, and the supply is undiminished. "He will come down like

rain" and erstwhile thirsting hearts will take hope again.

I am not so much concerned about the number of people who do not know about God, for the number is not great. My concern is about the people who know about God but do not know Him. He seems to me to be so tragically misunderstood, and for such misunderstanding this simile of the rain is enlightening.

Did you ever see a farmer trying to keep the life-giving rain from reaching his dry and drooping grain? Did you ever see a gardener trying to keep his plants from growing and his flowers from blooming? If you ever did you would know you were looking at an exception. You would know furthermore that you were not looking at a good farmer or a good gardener. A husbandman does not seek to lessen the fertility of his acres, nor does a father seek the hurt or disadvantage of his children. Our Father watches in mercy over the droughts we create, and comes down upon them with that restoring love which is so like the rain.

Never let anyone persuade you that God is trying to hurt you. His will is not that you be baffled and frustrated and wounded. He has made all good yours, and His will is that you should claim and possess it.

If suffering or misfortune is upon you, never think it came from God. What comes from God is not suffering but relief, not misfortune but help, not sorrow but comfort. God punish us?

No, we punish ourselves; then we find God standing by to bind up the hurts we have made. We neglect our own life, and then find Him coming down like rain to quicken and refresh it.

Why is it so? Because God is love, and love does not

punish; it restores. Love watches, waits, believes, lifts, and seeks to save; and someday it will succeed, for "love never faileth."

Let us misunderstand God no longer, for when we understand Him we shall love Him. Watch the rain fall on your drying grainfields. Watch what it does to your drooping flowers and plants when the next dry season is broken. See how gently the drops fall and how refreshed everything is. See how clean and vigorous and happy life and nature begin to look. The power of God in our life is like that.

Take the seed of any kind of a flower or plant. Hold it in your hand and look at it. What a strange and even ordinary thing it appears! Yet it is one of the great miracles. There is life, mysterious and inimitable, hidden away in that little object.

Leave it lying in the window and nothing happens. Lay it on top of a hot, dry stone and nothing happens. Leave it on a hard, dry spot of ground and nothing happens. But place it where it can take root and give it moisture; then something does happen. It puts out roots and quickly turns into a thriving plant. The water of life was what held the secret.

Too many unrealized hopes, too many dreams not come true, too many goals unreached? What is the difficulty? The seeds lie in some dry place with their miracle unreleased. They need the rain, the showers of the water of life.

All the great possibilities around us and within us were meant to become realities. If we are not all we wish or the world life is not all we might desire, it is not because anything is inherently wrong. The folded miracle is there. All it needs is the water of life, and that is abundantly available.

"He will come down like rain."

Some may say these are strange claims to be making in times of such calamity and confusion. Wait, let us think about that for a moment.

I remember once going through a long, distressing drought. The streams dried up, and water for domestic purposes became scarce. Anxiously we watched and waited for rain. Each day we would see the smoke going straight upward, indicating that the air was perfectly calm; and we would shake our heads and say there would be no rain that day.

One day after matters had become quite serious the smoke did not go straight upward. It wavered. There was a little disturbance in the atmosphere. It increased till quite a wind was blowing. The wind grew violent. Black clouds appeared. A storm broke. Thunder rolled. Lightning flashed. Trees swayed in the wind. The cooling, moistening drops began to fall. The long drought was broken. But it took a storm to break it.

Let us not assume that there is nothing but evil in these tempests that sweep across the field of history. The storm may rock our world to its foundations, but the storm may be the thing that will release the refreshing showers so much needed by the famishing heart of mankind.

An old prophecy assures us of a time when the desert shall blossom as the rose. That is quite literally true—of persons too. Many people have realized its fulfillment already in their own life. That miracle of reclamation will reach the ends of the earth, cooling the fever in the veins of men and nations and releasing the glory and wonder that will respond to the water of life, as the grass and flowers look up when the rain sweeps the fields and hillsides.

Holding the Spiritual Front

KATHRYN SANDERS RIEDER

LOOK FOR MORNING

Part Five

IN SPITE OF great success in meeting a crisis we may see a long night ahead; nevertheless we must learn to look for the morning. Adjustment and spiritual growth at times come slowly within us. Instinctively the one who is in darkness longs for morning. The watchman in the tower sees above the rest, and is ready to announce the first faint signs of morning.

"Will not day come soon?" we ask.

High in another tower is the One, who assures us: "Day is approaching."

The habit of looking for the morning saves us from despair. It enables us to "prove all things; hold fast that which is good." We remember the promise that because of the spirit within we shall live. We need not drag painfully through tedious, fearful days; we can be like the watchman in the high tower, who looks for morning with inner hope and even cheer.

In times when the night seems especially long we need not walk alone. We have one beside us who has told us to cast our burdens on Him, who has repeated that He is with us even unto the end of the world. We know that this greatest blessing given to us is ours without merit on our part. We need not feel any sense of blame because our progress is not so rapid as we should like. We need to relax, to accept the bountiful gift of good that will see us through this period to the dawn.

Sibyl Birch had tried very hard to overcome her handicap when she went away to school. Brought up by relatives in a community where everyone knew the circumstances of her mother's tragic death, it never occurred to her that there was any problem in connection with it. Sibyl had been a baby at the time, and it was all in the past. She attended the school where her mother had been in charge. Each time as she was introduced someone would say: "Birch—Birch—where have I heard—oh!"

Sibyl knew they were remembering that her mother had killed herself at the time of her husband's death. Sibyl would color with confusion and despair as the unfortunate situation was repeated again and again. It ruined her first year at school.

During vacation she mentioned it to a sympathetic older friend. She confessed that no one in her home town ever talked about her parents to her.

The friend's eyes widened. She talked naturally and admiringly of the girl's parents. They had been remarkable people, fine and talented. The father's sudden illness and death after the mother had overworked to take care of him, had caused the nervous condition and her death.

The girl suddenly felt the knots within her dissolve. The tensions that had held her so long she felt relaxing. She knew she could go back to school, talk freely and even proudly of her parents. No longer would she have a queer suffocating feeling when her mother's name was mentioned. Her own morning had come.

Keep busy at your highest level as you wait for morning. One man, much admired for his attitude toward loss, said simply that his work had been the only thing that helped. It was the channel of the living hope

that grew from a deeply spiritual life. He was thought of as quite self-sufficient. Actually he admitted he was far from that. He had been taught from childhood that he should not burden others with his problems, that he had the inner strength to solve them himself.

As you look for morning determine to live up to the highest aspirations you have had in your whole life. Be challenged by the dreams that once were yours. So often just a little more application, a little more refusing to be discouraged would make the dream a reality. Don't permit these dark moments to throw you off a fine spiritual balance.

A certain minister recently told of reading the old story about the little prince who wanted the moon. At last the distracted nurse brought him a mirror, in which he could see the reflection of the moon. The little prince was content. Although this was not the point of the story, the minister said, it reminded him how easily we are satisfied with secondary things. We need to cling to our highest aspiration to know God, to achieve a personal religion, and to refuse to be satisfied with anything less.

A man who faced a long wait before his morning arrived felt it was not possible for God to make the needed changes in his life. In his bitterness he scoffed at the faith that moves mountains. Then one morning he looked out his window. The hills he had known were being leveled to make place for a shipyard! "Yes," said a friend, "mountains are being leveled all about you, and you bury your head in the sand like an ostrich." The man was able to come back to his normal faith.

In any dark hour before morning certain things must go on because they are basic. Establish that feeling in your life. The air pilot is trained to act the same

in the time of crisis as he does when all is well. The careful carrying out of the same procedures is his best friend. We too need to learn this lesson and use it as we look for the morning.

Learn to make much of a little at these times. It is surprising how our viewpoint changes the evaluation of the result. A reporter mentioned recently the various attitudes toward plenty. For many years we have been working toward a comfortable high standard of living for all. This we felt sure would make Americans strong, healthy, reliant free men of high morale.

The Japanese did the opposite, taking pride in frugality. They scorned the rich and varied foods of the Westerners, regarding with pity the soft and decadent Americans. Living on next to nothing, they built strength, toughness, pride on hardships. But hardships did not strengthen them and having much did not weaken us. We may well examine the things we consider personal hardships as we wait for the morning to see whether they may be used as a source of strength.

Cling to your joy of life, learn to love life even though the skies are dark. Joy is such a deep response in many that no matter what comes their radiant purpose and joyous living shines through. One such woman had no cause to feel this joy. Coming to this country alone, she was unable to plan a way to get her husband here. He was not a citizen, and for more than two years she devoted her full time to securing his release. When the arrangements were finally complete, she sent the word, only to find that he had died in a concentration camp. Other circumstances in her life that were equally tragic, yet she was the most vital, helpful person imaginable. She worked harder than ever to promote the work in which she believed.

Some live much in a short time. They are eagerly observing, seeking understanding. Others live many years and seem scarcely to sense the significance and beauty about them.

Never lose faith in your ability to make a new and better life. Do not lose heart if your progress toward your goal is slow. A certain talented musician stopped feeling this sense of frustration about his interrupted concert career. He looked about the little town and wondered why there was no music in the schools. He did not need to persuade them to give him a chance. They were eager to have him. He found he was admirably suited to sharing his love of music with children. He found he need never give up the music that meant so much to him.

Madame Schumann-Heink's unfortunate marriage ended in her husband's leaving her. All his debts were saddled upon her, and to satisfy the claims the sheriff took away all the furniture but a bed and a chair. She couldn't buy fuel to keep the room warm for her children. She was ready to take her own life.

Then as she was preparing to throw the children and herself before the approaching train, her little girl cried out. "Mamma, I love you! It is so cold. Please let us go home."

Madame Schumann-Heink fell to her knees, sobbing, praying, her balance restored. She rose to find strength to look for the morning, to go on to become the great artist the world loved. The voice authority who had once told her to go buy a sewing machine because she would never make a singer was later to congratulate her upon her artistry.

As you wait for morning use the beautiful things you have. Wear your attractive clothes, use your at-

tractive ornaments. Some store away objects too precious to use except on state occasions. The beautiful things we have ought to be used and enjoyed. When we keep them stored away from all harm and use, we are actually admitting a fear that the future will not hold beauty. When we are looking for the morning we ought to take all the joy we can in the beauty we have. It will act as a renewing force if we permit it.

As you look for the morning see the need of those about you. Aid them when you can and see how your strength doubles. One woman who had many problems of her own took on in addition all those of her class of growing girls; not in the sense of course of bearing a burden, but she was a sympathetic counselor. She defended the girls when the conversation turned upon them. She knew their stories complete, and her disapproval was withering when anyone spoke disapprovingly of them. The girls knew they had a champion in her. They were sure they did more and better work and they measured up to a higher standard because they were conscious of her high opinion of them.

As you wait for the morning face the implications of the things you believe in. Keep a list of the things you know to be true. You may be startled to find that your inmost convictions about life as you have experienced it are heartening. You will finish your list with the sense of being a watchman on a high tower, confidently looking toward morning.

Stand in the light so that the shadows may fall behind you as you face the morning. Christ said: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." While we do not wait until the time of trouble to seek to know this, there is no time at which we are

more conscious of its blessing. It is like the coming of spring to a barren, bleak world.

"For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land."

It is this consciousness that keeps us responsive to the good of life. It is this consciousness that reminds us that we shall not fail in holding the spiritual front as we wait confidently for the new morning in our life.

To Be Concluded.

A Song of Thanks

Ruby Hudson

I'll sing a song of thanks
For every good God gives to me,
A joyful heart, an optimistic mind,
Love flowing strong and free;
For smiles, for laughter ringing true,
And friends both old and new.

I'll sing a song of thanks
For kindling hope, a faith that lifts,
The quiet peace that comes with prayer:
A grateful song for all life's treasured gifts.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 5, 1944

UNITY SUBJECT—*Tolerance.*

INTERNATIONAL SUBJECT—*The Christian and the Race Problem.*—Acts 10:9-16, 34, 35; 17:24-28.

9. Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:

10. And he became hungry, and desired to eat: but while they made ready, he fell into a trance;

11. And he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth.

12. Wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven.

13. And there came a voice to him, Rise, Peter; kill and eat.

14. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean.

15. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common.

16. And this was done thrice: and straightway the vessel was received up into heaven.

34. And Peter opened his mouth, and said,
Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26. And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27. That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28. For in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

GOLDEN TEXT—*Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—ACTS 10:34, 35.

SILENT PRAYER—*I acknowledge my oneness with all men in Christ, and discriminate against no other person, class, or race.*

Intolerance is personality at its worst. It puts its own limitations upon God and thus nullifies the spiritual quality of faith. To be tolerant of evil to the extent of becoming indifferent to it or of condoning it is evil in itself, but to fight evil with the weapons of personality is to resist evil with evil, and from such an undertaking good cannot come. Evil is overcome by active acknowledgment of good and consequent establishing of the latter in consciousness.

Intolerance however often involves the best part of our nature, namely our faith in God. God is one, but until there is universal understanding all cannot worship the same aspect of God. Each one worships that aspect

of God of which he himself is conscious or that representations of Him which is his highest conception of supreme Being. The conception may not be an exalted one, but each believer is entitled to hold his own in this respect. What to one is the highest object of faith may to another be an object of utter skepticism, but each has a right to his conviction and should be free to hold it until he is ready to relinquish it voluntarily for something better.

In our day religious freedom has been challenged with sweeping completeness. Men once fought to overthrow faiths different from their own that they might establish the faith of their choice on a firm foundation which they could force others to accept. Now the apostles of force are fighting to wipe out all vestiges of faith in spiritual reality and set up worship of a so-called superrace. The Jews, who once claimed to be chosen of God for especial favor and blessing, are now marked for persecution and annihilation. Sense consciousness does not evolve with the passage of the centuries, but remains cruel, unseeing, blind, and bigoted.

In all ages also true understanding has brought a tolerant spirit into manifestation. This spirit works to best advantage when we allow it to take possession of us or when we give ourselves to expressing it. Peter learned tolerance from a vision three times repeated by way of impressing the truth on one whose thoughts were set in an entirely different mold. Jesus had told Peter to preach the gospel to all nations, but until the vision roused him to action Peter did not realize the urgency of the command.

Tolerance is sometimes intuitive. A writer tells the following experience: "Once while crossing the path in front of Memorial Hall, Harvard, on my way to

lunch, I met a Negro workman, whose eyes met mine, quite accidentally as we passed. In that instant I felt certain that the veil of flesh had dropped away from both, that I had seen into his soul and he into mine. We smiled simultaneously, a smile of perfect mutual comprehension; then passed on without slackening our pace, for there was nothing to say, but I at least had been momentarily transported into a world of spiritual realities where the childishness of race prejudice was transparently evident. 'This is the way things look to God,' I said to myself. 'How can He ever bear with our blindness?' "

Intolerance sometimes takes the form of class antagonism. A religious leader not long ago declared that the chief responsibility for combating " 'the moral and social evil of anti-Semitism' in this country falls upon the Christian majority," and warned against "incipient and ofttimes covert attempts to stir up or to exploit class antagonisms." The same speaker reminded his audience that the perpetrators of the crime of the Warsaw ghetto are "professedly and rabidly anti-Christian as well as anti-Jewish. . . . They have persecuted Christians with a ferocity that is exceeded only by their unparalleled cruelty to the Jews."

Our Constitution guarantees the right to vote to all citizens without regard to race, color, or previous condition of servitude. Equal protection of the law has been declared by the United States Supreme Court to be available to all without distinction of race, color, or nationality. An encouraging sign that these rights are on the way to being observed is the disbanding of the Ku Klux Klan not long ago as an organization that once fostered race hatred, and later religious intolerance. Archbishop Spellman has written that "intoler-

ance is not to be tolerated" in our country, the ideals and hopes of whose citizens are for "unity in essential things, liberty in nonessential things, and charity in all things."

To insure tolerance in our country we need first of all to have it in ourselves as individuals. In addition to our devotion to the cause of Truth we need love and humility to give us balance and keep each of us in our rightful place, where we allow others the same freedom that we claim for ourselves.

QUESTIONS

1. From what does intolerance spring?
2. What is each person's duty with respect to faith?
3. Through what avenue is tolerance made manifest?
4. Why was Peter's vision repeated three times?
5. In moments of rare spiritual insight is tolerance seen intuitively as the true attitude?
6. How can each person help to insure tolerance in our country and work for its universal realization?

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Lesson 7, November 12, 1944

UNITY SUBJECT—*The Mastery of Principle.*

INTERNATIONAL SUBJECT—*The Church during War and Peace.*—Matt. 5:43-48; Rom. 13:1-7.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God.

2. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

GOLDEN TEXT—*Blessed are the peacemakers: for they shall be called sons of God.*—Matt. 5:9.

SILENT PRAYER—*My mind is at peace because I recognize the unfailing nature of universal law and conform my life to it.*

Retaliation is the shortsighted policy of the personal consciousness. The instinct of those in personal consciousness is to return in kind the treatment they receive from others and to gauge their opinions by the opinions that others hold of them.

The Christ consciousness breaks through this vicious circle made by watching the second person and shaping one's actions by one's reactions. The Christ leads

us to see the perfection of spiritual law and undertakes to guide us along the impersonal path to that which is perfect. As individuals and as groups undertaking to live according to the principles of Truth we have an inescapable responsibility to life. Each of us is responsible first for his own life, for making it true to what makes life full, rich, and satisfying, life under law. Individually and collectively we are responsible for the lifting up of the race thought to the level of the universal until the race catches the vision and rises permanently to that level.

Until we rise above the narrowness of retaliation for injustice and ill-treatment we shall have to endure these evils. As long as we give blow for blow we shall continue to receive blows. If we wish to have done with blows we ourselves must first desist. We cannot in safety desist until we develop the intelligence and the understanding to demonstrate that blows do not pay the one who gives them. The way of the Christ is neither sentiment nor ruthless, material compulsion. It is the eager following of an understood and accepted plan that benefits all alike, without fear, favor, or discrimination. It is the seeing and proving that reasonableness and fair play are the things that pay; that ill-gotten gains, whether on an individual or a national scale, lead to spiritual indigestion with a consequent breakdown in the health of all concerned.

Interpretations of the commandment to love our enemies are numerous, some of them tinged with the suggestion that the passage cannot be taken literally. On the cross Jesus prayed for forgiveness for His enemies on the ground that "they know not what they do." Under man-made law ignorance excuses no one. In the Christ each one is responsible in proportion to

the scope and development of his consciousness.

Since we cannot communicate freely with those who hate and persecute us, we are to pray for them. We reach them through this inner exercise of the soul in a way that can be hindered or interrupted only by a change in our consciousness. If we keep before ourselves a vision of the innate perfection of our "enemy" and hold that this perfection is now made manifest, love will go out from us instead of hate, and ill feeling will be dissipated. Love calls forth love to meet it in kind and degree. Therefore it is useless to pretend love that we do not feel but vital to develop in ourselves the real, impersonal love of Spirit that pours itself out in unstinted measure to all alike.

The impersonality of the heavenly bodies is, it would seem, an ideal impossible of realization by human beings. Yet nothing is impossible to the Christ, and we are to hold the ideal of perfection constantly before us to the end that we may learn to express understanding as impartially and freely as the sun gives forth light and the clouds send down rain on all alike.

The church of Christ or great body of aspirants after Truth and righteousness in the earth will become a dominant factor in the ushering in of universal peace and enduring well-being on earth as each and every member persists in holding in mind a vision of universal understanding, universal harmony, and universal peace. How these are to be established in our world will appear in due season, as the vision is held unwaveringly and declared to be now consummated.

The "higher powers" are those which make for good in the individual as well as the common life. They include the power of the law or the authority of the government under which we live. The law of life

too is high, with endless power, and unless we observe it we come to grief.

We are all so closely bound together that the interest of one citizen is the interest of the whole nation. We may broaden this statement to include the world, for the race also is one. Each one has a part to play in making the world peaceful, and each one who believes in the eventual triumph of spiritual power has his part in ushering in the triumph by working toward the expression of this power here and now.

QUESTIONS

1. What is our individual and group responsibility as partakers of the Christ consciousness?
2. With respect to universal peace what is the way of the Christ?
3. What has consciousness to do with our responsibility for loving both friends and enemies?
4. How can prayer reach those on whom ordinary conversation has no effect?
5. How is the ideal of perfection to be realized by us?
6. How can enduring peace be realized as an existing state on a universal scale and not as a vague dream only?
7. What are the higher powers?

Lesson 8, November 19, 1944

UNITY SUBJECT—*Faith and Freedom under Law.*

INTERNATIONAL SUBJECT—*Christianity and Democracy.*—Mark 12:13-17; Rom. 13:8-10; I Pet. 2:13-17.

13. And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14. And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

8. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

13. Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14. Or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16. As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

17. Honor all men. Love the brotherhood. Fear God. Honor the king.

GOLDEN TEXT—*Bear ye one another's burdens, and so fulfil the law of Christ.*—Gal. 6:2.

SILENT PRAYER—*I willingly accept the responsibility of a child of God, and I recognize that all others have the same freedom that I possess.*

Faith has much to do with the quality of freedom that any of us can realize or express. The atheist may consider himself the only one who is free, but his freedom is bounded by stricter limits than those of the believer in God. The former is free to repudiate belief

in any power except what he sees as active in material things, but without faith in a power that transcends materiality he cannot lay hold of divine power in a crisis when material power fails him. Lacking a background of faith in spiritual causation, he is bound within mental and physical limits and cannot enlarge his vision to include the immaterial world of Spirit. He may be highly moral because he sees that morality pays. In a limited sense he may be a good citizen, but he lacks the spiritual faith that gives life breadth, depth, and meaning not only for the one who lives it but for those who are touched by his influence.

Democracy, representing the rule of the people as contrasted with the rule of one person, the rule of a class, or the rule of the few, dates back to antiquity. But democracy in the ancient world had to do with cities rather than countries, and these cities tolerated slavery. Our country too tolerated slavery in the beginning, but for more than three quarters of a century all persons have now had equal rights under the law of the land.

Modern democracies or republics as well as the constitutional monarchies in which the democratic principles prevail had their beginnings in revolution. Political freedom seldom comes without an effort. Spiritual freedom likewise comes only through a radical transformation of the individual outlook. We are free in Christ because our desire in this consciousness is to do the things that are true, right, and for the good of all concerned. Not many of us were born into an environment where Truth was accepted without question as the rule of life. Those of us who have had to achieve spiritual understanding have experienced a revolution in our thinking and feeling as we have

learned to look at life from the viewpoint of the Christ.

Faith in the Christ gives us insight into life's realities so that we discern between the "things that are God's" and the "things that are Cæsar's." In the Christ we have freedom to devote to secular interests the time and thought that these interests require. At the same time our appreciation of "the things that are God's" is quickened. We see that in the final analysis all things are God's; that life in its essence is spiritual, not material, and that by acting in God consciousness we can render all things unto God. By becoming conscious of God we know the love of God.

The highest power that we are capable of exercising is love. To be subject to love is to be on the road to freedom. Love frees us from fear of its object, for love knows no fear.

Love works no ill to our neighbor; it works good. Therefore love is the best qualification for universal citizenship that anyone can have. It covers all the commandments that we as citizens are required to keep. In the mind of the Christ love and faith are inseparable. Neither can exist entirely apart from or without some measure of the other. Love frees us from doubt and distrust. Lacking confidence in another person, we cannot give him our wholehearted affection or esteem. Lacking trust in God, we cannot lean our full weight on the "everlasting arms" but must strive to accomplish our ends in our own strength.

The responsibility for well-doing rests upon those who are free. Since by well-doing we "silence the ignorance of foolish men," it needs no other testimonial. It carries its credentials in its every act, and its soundness speaks for itself.

Bondservants of God are those whose conscience

holds them to the right course. Their standard is that of right and justice, and they win their freedom from sense dominion by waging the good fight of faith. The battle is to the strong in faith, the persistent in effort. To live requires effort. Those making the least effort express life imperfectly. To live well and truly is the mark of the Christ Spirit, the proof that the one who seeks to express the Christ is in possession of the true way.

No one can honor all men except as he beholds the Christ in them. He beholds the Christ in others as he becomes conscious of the divine Spirit within himself. One with the brotherhood in mind and heart, we cannot help loving them, but until oneness is consummated love is impossible to us. To fear God is to keep the law of life because we know that this course is the right one for our well-being. To honor the king is to give free acknowledgment to all duly constituted authority. Freedom consists in this glad acquiescence, not in fighting or opposing the prevailing order. As we acknowledge God as the source of all that comes to us, we develop humility and come by degrees to the understanding that gives us a permanent place in the kingdom.

QUESTIONS

1. Can anyone who lacks faith in underlying spiritual reality be really free?
2. How does the Christ consciousness free us?
3. How do we learn to discriminate between the things of Caesar and the things of God?
4. Are love and faith closely related in consciousness?
5. On whom does the responsibility for well-doing rest?
6. How can we honor all men?

Lesson 9, November 26, 1944

UNITY SUBJECT—*Using Our Faith.*

INTERNATIONAL SUBJECT—*The Christian View of Industry.*—Luke 19:15-26; II Thess. 3:10-12.

15. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

16. And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Thy pound, Lord, hath made five pounds.

19. And he said unto him also, Be thou also over five cities.

20. And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest thou which thou didst not sow.

22. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow;

23. Then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

24. And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

25. And they said unto him, Lord, he hath ten pounds.

26. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

10. For even when we were with you, this we commanded you, If any will not work, neither let him eat.

11. For we hear of some that walk among you disorderly, that work not at all, but are busybodies.

12. Now them that are such we command and exhort in

the Lord Jesus Christ, that with quietness they work, and eat their own bread.

GOLDEN TEXT—*Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.*—Eph. 4:28.

SILENT PRAYER—*Every act of mine is an act of faith, for I put my faith into all that I do.*

When due weight has been given to the secular as well as the sacred, when Caesar has been rendered the things that are his, there remain still the "things that are God's." These include our highest thoughts, words, and acts, and since we start the life of God with thought, this Godlike property is both the forerunner and the accompaniment of action. We put our living faith into our acts as well as our words. Some put more faith into their work than others. Those who give a full measure of faith with a like measure of effort are represented by the servant who gained ten pounds with one pound. They are awarded an equal measure of ability, understanding, and power to accomplish. Those whose faith is less strong or divided do perhaps half as well. The servant who gained five pounds in trading with one pound was rewarded in proportion to what he accomplished. He who made no effort to increase his lord's money was called to account for his sloth. Although he returned the sum given to him originally, he had nothing to show for the time it was in his hands.

Each of us is responsible for the use of his gifts. These include our physical strength, our mental powers, our spiritual stamina and perception. All are to be used and increased under the law that regulates in-

crease. Gifts are individual endowments, therefore to be used individually. Each person is to develop his powers to their highest capacity. Since we receive only what we give, or its equivalent, it behooves us to give our best in unstinted measure. By collective action a class may force the acceptance of inequitable demands and receive for a time more than anyone individually earns by his efforts; but unjust gains do not last and lead in time to oppression and violence if not to revolution.

We receive most when we put ourselves heart and soul into our work regardless of its nature or place in the scale. Humble work, well and conscientiously done, with an eye to the quality of the worker's performance rather than to the quantity of his wages, repays him a hundredfold. High wages, unearned, fail to enrich the wage earner in any real sense, and may impoverish him instead by giving him a false opinion of his worth or his rights. He who has little but brawn to offer receives more generously if he adds to his gift the faith and loyalty of service that increase the value of physical labor immeasurably. But whoever thinks only of himself and of how much he can exact from an employer is surely not behaving in such a way as to put the employer in the right frame of mind, and this spirit does not make for the greatest good of either employer or employee.

The nobleman in the parable is represented as rewarding his ten servants not with cash but with advancement and increased opportunity. According to his ability to increase his lord's money by trading the servant received authority over a number of cities.

It may be argued now as in the time of Jesus that the employer takes up that which he laid not down

and reaps that which he did not sow. He reaps part of the increase of the employee's labor. On the other hand without the opportunity and the capital equipment furnished by the employer the employee could not realize the increase. The servant who laid up his lord's money in a napkin instead of using it lost it and received nothing in its stead. The employee who does as little work as he can and demands as much for his time as he can exact by bargaining or force is the modern equivalent of the slothful servant.

Metaphysically "cities" represent centers of life in consciousness. He who gained ten pounds from one increased his conscious dominion over the good, his control of the constructive side of the law. He learned to control ten times the former area of his thought; to direct ten times as much activity in himself.

The consciousness of having done our best, of losing ourselves in our work affords us greater satisfaction than any hard-won increase in salary from a grudging employer. Willing, wholehearted service is as beneficial to the servant as to the one served.

QUESTIONS

1. What does the servant whose pound gained ten pounds represent?
2. What does the pound given to each servant represent?
3. What is each person's responsibility with respect to his talents?
4. Are unearned gains enduring or transient?
5. How do we increase our talents or capabilities?
6. As we develop our powers are we able to undertake work requiring greater skill and resourcefulness than we could do originally?
7. Why is co-operation between employer and employee and between God and man important?
8. Whom does willing, wholehearted service benefit?

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

FOR YEARS I had a severe case of hay fever each summer. After a while I studied the Unity teachings, but I couldn't seem to have enough faith to believe that I could actually be free from the malady. Toward the end of the hay-fever season last summer I wrote to Silent Unity for prayers. Although the symptoms did not cease immediately, I still had a sort of peace of mind concerning it and found that it did not annoy me so much as it had annoyed me formerly. All through the winter, whenever the thought of hay fever came to my mind, I used the affirmative prayer for complete healing. I am happy to relate that I have not had any symptoms of real hay fever this summer. I am unceasingly grateful. My prayer is that I may be so filled with the light of Christ that I may help others to experience the healing power.—*Mrs. J. G., Oregon.*

WORDS AREN'T enough to thank you for your beautiful letter and prayers. When I wrote to you, one whole side of my face and part of the other side were badly swollen and angry red. Before I received any reply from you it was entirely gone. The minute I mailed the letter

the swelling stopped and started to go down. I feel like a new person, can do more work without getting tired, and my heart just sings with happiness and love for everyone.—*Mrs. R. R. R., Texas.*

Filled with Plenty

FOR MY very first letter that I am writing in my new home, I feel obligated to write it to you, to tell you of our answered prayer.

You remember that I wrote asking you to pray with me that I may find a suitable home. God has answered our prayer, and yesterday evening I moved into a beautiful little home that just suits my need. I have been able—even in a time like this—to get everything I need for repair, utilities, and sympathetic laborers.

I thank God for you and your work. Through your teaching, I have really learned to know my relation to God, and can now trust Him for everything.—*J. M. L., Texas.*

He Shall Have Abundance

I MUST TELL you how wonderfully your prosperity bank has helped me. We were all so discouraged about the so-called low "ceiling" for white-collar workers allowed by the war stabilization board, when a week ago last Friday the head of our trust department (I work in a bank) called a meeting of all the employees and to our utter and complete surprise informed us that we had all been granted a flat increase of fifteen dollars per month. It simply came as a thunderbolt; no one had the slightest idea that such a raise was being contemplated. I was so happy at the working out of the law that I felt

as though I wanted to shout. I feel so encouraged and am going to keep right on with another prosperity bank if you will kindly send me another.—*L. S. C., California.*

Search the Scriptures

IT HAS been a great pleasure to study the correspondence course with you during the past five years, and I feel that I have been very greatly benefited by studying and practicing the great principles of Truth that you have given me.

I am deeply grateful for the interest you have taken in my behalf and for the patience you have had with my unfoldment. I have realized a great spiritual uplift, and many, many good things have come to me that are more blessed to have than those which I earned by the sweat of the brow" in former times. God bless you and keep you with us forever and ever.—*O. E. F., Michigan.*

My Help Cometh from Jehovah

I AM INCLOSING a dollar to renew my subscription for UNITY. No one will ever know what the magazine has meant to me. It seems that when I am lowest in spirit it comes in the morning's mail to comfort me. This morning I seemed to be worrying, and after I had heard the mailman on the porch I went out, and there was my UNITY. It is such a comfort. God bless you every one.—*Mrs. K. S., Ohio.*

THANK you for your continued prayers. I look forward to the receipt of UNITY magazine each month. As a matter of fact, every letter from you, every piece of

literature brings an invaluable message. While many of my problems are unsolved, I am sincerely trying to "let go" of all worry concerning them and to leave them "lovingly in the hands of the Father." This one thought alone—and there are so many others you so helpfully bring home to us—is most comforting.—*L. C. H., Pennsylvania.*

He Is My Refuge

YOU WILL remember that I wrote to you asking for prayers that my boy would return to school again. He seemed determined that he would not go to school any more, but I am glad to report that since writing you he has gone back to school and has gone willingly every week since.—*I. D., Maine.*

His Truth Is a Shield

A FEW DAYS ago I sent an air-mail special-delivery letter requesting your prayers about the recovery of some valuable papers that were lost. I had searched in all possible and some impossible places; advertised for them and inquired in the transit company's office. Tonight on my way home from the office I felt their recovery was near at hand, and on an impulse I dropped into a grocery store that is usually closed when I pass it. I had no recollection of having been in it recently, except on my days off from work. My papers were waiting there for me. The grocer had no way of knowing to whom they belonged. They had been there for almost two weeks and would not have been kept much longer. It seems like a miracle to have them back.—*C. A. G., Washington.*

Silent UNITY

The guiding light of the Holy Spirit shines before me and makes plain my way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield
Bakersfield—Della Shutts, Southern hotel
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242½ S Beverly
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 210 S Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill
Monrovia—Marie Fleming, 126 S Myrtle
N Long Beach—May Butterworth, 5460 Pine
Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs. H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Ana—Alice Hopkins, 204½ Fourth
Santa Monica—Mr & Mrs L L Hill, 528 Arizona
Stockton—Mary Huck, Unity, 418 E Main
Taft—Della Shutts, Savoy hotel
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Ethel Burkie, Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Duncan

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mildred Weidler, 2038 Silver
Lakeland—Ida Decker, 207½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, Federal bldg

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Frederick Andrews, 1514 Park
Kokomo—Lydia Simpson, 523 S Washington
Muncie—George Townsend, 505 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Lu Dora Be Vier, 72½ N Saginaw
Redford—Lu Dora Be Vier, 17311 Westbrook
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6
Raton—C Schleifer, 323 S 4

NEW YORK

Albany—Marion Hoagland, YMCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Elmira—Dale & Donna Newsum, 312 Lake
Flushing—Adele Woodruff, 135-42 40 rd
Ithaca—Dale and Donna Newsum, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W 47; Stella Wren, Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson, 1 E 57; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, 29 Gibbs
Roslyn Heights—Adele Woodruff, 58 Mineola
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralf O'Day, 34 High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Margaret Norwood, Masonic Temple, 5th and Broadway; Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, 50 W 5th
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Unity, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Wellington—Margaret Jones, 419 Courtland
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bldg
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Boas
Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Edward Robinson, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bldg

Corpus Christi—Wallace Tooke, Medical Professional Bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

In a *Good Business* article entitled "Business by Faith" Harold S. Kahm discusses the many, many instances in which business dealings are transacted on faith. Mr. Kahm says that the most successful businessman is the one who has the most faith in himself, his enterprise, his associates, and his customers.

•

"Helping Others" is the title of a *Daily Word* article by Ernest C. Wilson, who says that there are many channels for the help we need, but there is but one source, God. The help we need, the help we can give, is prayer.

•

Donnell Keeney has written a Thanksgiving story for *Wee Wisdom.* It is entitled "The Pilgrims Had Something" and is about Roger's exciting visit to his grandparents' home.

•

"Thankfulness combines praise and blessing, and when the heart is lifted up to God in thankfulness the whole man is lifted up," writes Clara Palmer in the November 4 issue of *Weekly Unity.* Her article is entitled "Thankfulness."

•

Making a home for a three-year-old boy while his mother worked and while his father was in the nation's armed service was the means one family took to help itself through its bereavement over the loss of a loved one in battle overseas. "From Grieving to Giving" is the title of this story, which was written for *Progress* by Frances Caldwell Durland.

Whatsoever Ye Shall Ask

By Zelia M. Walters

Is it too much to expect God to hear us when we call upon Him? Zelia M. Walters in her book *Whatsoever Ye Shall Ask* assures us that when Jesus said, "Ask, and ye shall receive," He meant just that. No call for the Father's help goes unanswered.

Mrs. Walters has successfully combined her gift for writing entertaining narration with her understanding of how to apply Truth principles to any and every life situation. Her book is a collection of stories based on a kindly physician's advice to persons seeking a way out of their difficulties. The interesting discussions in which Doctor Houston leads his callers to discover solutions to their problems through prayer and faith reveal Truth ideas in a helpful way and at the same time make delightful reading.

Because the down-to-earth accounts of physical healings, of desirable employment obtained, and of adjustments made in human relations, *Whatsoever Ye Shall Ask* meets with approval, even of one who has had no previous introduction to the Truth teachings.

(Bound in green cloth, Whatsoever Ye Shall Ask *is priced at $1; in the flexible binding, $2.)*

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

Finding the Christ	*Russian*	$ .25
How I Used Truth	*French*	.75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
The Mental Equivalent	*Russian*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	The Mental Equivalent	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
		Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures 1.00

NEWS from UNITY

December Unity *will bring you another delightful story by Zelia M. Walters. This one is about Mishael, a Jewish lad of Jesus' time, who was rescued along the road to Capernaum by Lord Vitellius, a Roman ruler over the Jews. In gratitude and admiration he offered to serve Vitellius in later years. After sitting at the feet of learned men in Jerusalem until he was eighteen, Mishael was sent for by Vitellius, who assigned him to an important legal task requiring a year's time and astute legal ability. Upon his return to Vitellius, Mishael was astonished to learn that he, Vitellius, of all persons, was intensely interested in the healings of the upstart Nazarene Jesus. But Mishael remained skeptical until he heard that his beloved Miriam was ill with a plague for which there was no known cure. Then in desperation he sought Jesus. The account of Miriam's spiritual healing is a befitting climax to this story, which is entitled "The Time for Gifts."*

We Bless You

The workers at Unity assemble at 10 o'clock each morning, Monday through Friday, for a devotional meeting. Recently our office manager discussed the importance of always recognizing and blessing the good, reminding us that the act of blessing has increasing power, and that as we bless the good in ourselves, in others, and in our environment we increase it. In our desire to bless others our thoughts turned to our subscribers. At the close of the meeting she led the workers in blessing all the subscribers for Unity periodicals and one another with the following affirmation:

I (we) bless you that you may have the good you desire.

It Is Time to Think about Christmas

Unity students who plan to send Unity books, booklets, or magazines to their friends will order earlier than ever this year. Our Christmas order blanks and announcements will be ready early in November. If you use a Christmas

order blank, or if you clearly state that your order is a Christmas order, your gift of books will be sent or your subscriptions announced just in time for Christmas. Sending your Christmas order in advance of the usual season eliminates the hazard of last-minute shopping. If you desire us to send items direct to your friends, be sure to mention that your order is a Christmas order so that we may send the gifts at the proper time.

Gift Subscriptions Well Received

"My daughter received *Wee Wisdom* as a gift at Christmas time, and she hasn't appreciated any other gift as much. She looks forward to it every month, as it is her personal mail. There is no better gift for a child, and it helps mothers solve the gift problem." (California.)

"A dear friend gave me a subscription for *Weekly Unity* for Christmas, and I want you to know that it has shown me that I have a particular job to do and how to carry through." (Oregon.)

"I have profited from reading *Unity* magazine this past year. I bless the friend who gave it to me." (New Jersey.)

"*Progress* was sent to me as a gift. Now I never want to be without it, as it helps me to meet the challenges of these days." (California.)

"My mother gave my husband *Good Business* for Christmas. My husband had

never been interested in Truth, but now he reads *Good Business* during his lunch hour and comes home praising the articles. He says he has found increased peace of mind with each new issue." (California.)

Emmet Fox Visits Unity

"Emmet Fox is here." This stimulating statement was circulated at Unity headquarters one recent Friday afternoon. The workers most recently added to the staff soon caught the enthusiasm of those who had heard him speak on his previous visits to Unity. We are indeed grateful for the privilege of hearing the two soul-stirring messages that Doctor Fox gave during this visit. The theme of one of his closing meditations is typical of the moving simplicity of his messages. It was as follows: "You are a special enterprise on the part of God. God made you. You are just as important as any human being who ever lived. Your welfare is dear to the heart of Being. When you know that in the right way you know the Truth."

Unity publishes three of Doctor Fox's messages in booklet form: *The Mental Equivalent, Life Is Consciousness,* and *The Golden Key.*

Help Santa Claus Speed Your Christmas Mail

Last Christmas the unprecedented amount of holiday mail throughout the nation caused long delays in postal deliveries. By ordering early this year you can do much to reduce the amount of mail at

the peak of the season. Between December 5 and January 15 there are bound to be delays in mail deliveries. Please allow plenty of time for your order to reach you, also for the delivery of your magazines, which are sure to be a part of the heavy holiday mail.

If your Unity periodicals are delayed in the mail during the holiday season we shall appreciate your waiting several days before writing to us. You see when we receive an inquiry from you about your magazines, the records of your dealings with us are taken from our files; hence your magazine stencil is not available for stamping the wrappers of your current copies, thus delaying them also.

Recipes for Living

Recipes for Living is the title of the new Unity greeting booklet just off the press in time for Christmas distribution. It is a collection of poems and short articles that have appeared in Unity periodicals. There are items devoted to Christmas and items

that provide comfort and inspiration, and present Truth ideas that will be welcomed even by those who are not familiar with the Truth teachings. These include some that would be suitable for Easter, Thanksgiving, Mother's Day, and other occasions, thus making the booklets appropriate for year-round giving.

God is just as much the life of the seed when it is being planted in the dark earth, where to the human sense, it is dead and all is lost, as He is the life of the new leaf which a few days later bursts into sight.—*H. Emilie Cady; How I Used Truth.*

Greeting Booklets Spread Truth

A friend writes from England that she is glad she had ordered a supply of Unity greeting booklets before the beginning of the war. To quote from her letter: "I find the greeting booklets help to spread the Truth in a wonderful way. I like to send them to friends at Christmas time. I am glad that I had a supply left over from one or two prewar orders. I send them where I feel that their message will be welcomed and will bring comfort and cheer. Now I am being asked for this kind of help; the messages of the greeting booklets seem to be so much needed."

Honor for Wee Wisdom *Author*

Bula Hahn, author of many of *Wee Wisdom's* charming stories, has been awarded an honorary membership in the International Mark Twain Society. The aspiration of this organization is to honor the world's great literature and to lift the whole world in bonds of culture and peace. The honorary membership includes names of the most outstanding leaders from all parts of the world. *Unity* magazine congratulates Miss Hahn.

CHRISTMAS GIFTS FROM UNITY ARE SURE TO PLEASE . . .

Unity books are gifts that indicate to your friends your deep interest in their happiness.

Children will like *Jet's Adventures,* Bula Hahn's adventure story of pioneer days in the Far West, when Indians were still around.

Parents eager to train their children wisely will appreciate *You and Your Child* by Zelia M. Walters, who tells how to understand the child's viewpoint and how to help him overcome his difficulties.

The Bible student will be glad you thought to give him the revised *Mysteries of Genesis,* Charles Fillmore's latest book.

The new reader will want to know still more about Truth after reading *Whatsoever Ye Shall Ask,* Zelia M. Walters's book of short stories, each of which illustrates the value of some Truth idea in a life situation.

The advanced Truth student will welcome the inspirational book *What Are You?* by Imelda O. Shanklin.

In Charles Fillmore's book *Prosperity* Truth-minded businessmen will find many helpful ideas about the application of God's unfailing laws in the business world.

The price of these books bound in green cloth is $1 each; in black flexible binding, $2 each. *Jet's Adventures* is bound in red cloth and is priced at $1. Any six of Unity's $1 books, now $5.

Unity periodicals are gifts that convey your blessing at Christmas time and throughout the year.

Weekly Unity—A weekly spiritual counselor.

Unity—Offers a Charles Fillmore article every month plus other challenging Truth messages.

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Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

WORK WITH FAITH

The same soil and weather conditions that produced ordinary results for the neighboring farmers yielded to Luther Burbank many rare and superior species of vegetables, fruits, and flowers.

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UNITY SCHOOL OF CHRISTIANITY.

917 TRACY, KANSAS CITY 6, MO.

Our Loving Thanks to Him

Mary C. Shaw

Bright leaves have drifted down
From trees now almost bare;
Blue skies have changed to gray,
Winter is in the air.

For blessings of the year
Give loving thanks to Him:
The harvest's ample stores
In cellar and in bin;
The shelter of a home,
And warmth, and health, calm sleep;
The understanding smiles
Of loved ones, true and deep.

For all His constant care,
His help and guidance in
The seasons as they pass,
Give loving thanks to Him.